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A large part of the work is devoted to the life and work of Luther. "We may say without exaggeration that the Reformation was embodied in Martin Luther, that it lived in him as in no one else, and that its inner religious history may be best studied in the record of his spiritual experiences and in the growth of his religious convictions" (p. 193). The heroic elements in the life of the great leader are magnified in a way to satisfy the most devout Lutheran; while the extravagances, inconsistencies, intolerance, and cruelties of the hero are passed over as lightly and dealt with as apologetically as anyone could desire. It is probable that no modern, scientific, Lutheran writer has presented on the whole so sympathetic an account of Luther. He seems to proceed upon the assumption that a politico-ecclesiastical revolution was a necessity, and that much that is deplorable in Luther's writings and actions was due to his sense of the importance of conserving unity in his own camp, and thus retaining the favor and support of the princes. It would be more in accord with modern modes of thought to regard Luther's politico-ecclesiastical method of reform as a prodigious mistake and to compare Europe at the end of the Thirty Years' War—devastated, impoverished, immoral, irreligious, socially degenerate—with what Humanism, combined with old-evangelical life and thought, might have accomplished in a hundred and thirty years in the way of diffusing spiritual and intellectual life and light, without political support and control, without carnal warfare, without the fearful persecutions that involved the cruel execution of tens of thousands of the purest and most consistently religious of the people.

The treatment of the Anabaptist, the Zwinglian, and the Calvinistic movements is deferred to the second volume. This seems to be a somewhat unfortunate arrangement. The former especially constituted so important a factor in the development of the Lutheran movement from 1521 onward as to deserve to be brought into proper perspective side by side with Lutheranism proper. The publication of the second volume of this well-written and scholarly work will be looked for with interest by every reader of the first.

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**Bible Side Lights from the Mound of Gezer: A Record of Excavation and Discovery in Palestine.** By R. A. STEWART MACALISTER. New York: Scribner, 1906. Pp. xii + 232. \$1.25 net.

Gezer was a city of some prominence during the eighteenth Egyptian Dynasty. At the conquest of Canaan by the rulers of Egypt it was put

under an Egyptian governor. In the Tel el-Amarna period (1400 B. C.) its governor's name was Yapakhi. This city figures in Israel's conquest of Canaan (Josh. 10:33; 12:12), and was one of the list of cities partitioned among the tribes (Josh. 16:3; 21:21). In the reign of Solomon it was either the property of, or was taken by, the Pharaoh of Egypt, who passed it over to his daughter, Solomon's wife (I Kings 9:16). It finds frequent mention later, especially in the Maccabean period.

Now, the modern mound, Tell el-Jezar, stands on the right of the road from Jaffa to Jerusalem, about five miles southwest of the modern town Ramleh. Its identification was due to Clermont-Ganneau, of Paris, about 1872. In 1902 Macalister began active operations on this site, and has continued down to the present time.

This volume is not a record of "finds" such as one would expect in an official report. It is rather written entirely from the point of view of the Bible-reader. There is practical silence on all lessons that these excavations might teach us regarding the general history of civilization, art, and religion. The present progress of the work has yielded material enough to fill several volumes, there being over 10,000 specific objects, 3,000 drawings, 500 photographs, and about 200 plans.

The eleven chapters of the book discuss points in the history of Gezer and of Israel that are illuminated by the excavations. Some of the most enlightening of these are: "The Horites," "The Iniquity of the Amorite," "The Golden Calf," "The City Walls," and "The Rebuilding of Jericho." For each of these themes Gezer has contributed a new item of truth, and made the Old Testament narrative live again. Take for instance the last one named above. In I Kings 16:34 we read: "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof with the loss of Abiram his firstborn, and set up the gate thereof with the loss of his youngest son Segub." The better rendering of this passage in the light of the "finds" at Gezer is thought to be: "Upon Abiram his first born he founded it, and upon Segub his youngest he set up its gates."

Now, the discoveries both at Gezer and at Ta'anek show that human beings, adults, children, and infants, were made foundation sacrifices, were incased in tombs and jars under the walls of cities and houses. With these skeletons are found some symbols of sacrifice, such as a bowl, probably containing originally some food, a lamp, or other vessel. Down in later times the human victims were lacking, but the symbols were still used.

The remaining chapters of the book are about equally helpful in understanding some otherwise obscure event or narrative of the Old Testament.

The book is well illustrated by forty-seven fine half-tones, displaying the progress made at various periods of the excavations, and some of the choicest "finds." The book bulks large with its thick paper and large type, but to read it is a delight.

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**Christian Belief Interpreted by Christian Experience.** Lectures Delivered in India, Ceylon and Japan, on the Barrows Foundation. By CHARLES CUTHBERT HALL. Barrows Lectures, 1902-3. Chicago: University of Chicago Press, 1905. Pp. xli + 255. \$1.60.

It has been remarked about endowments of the class to which the Barrows Foundation belongs, that rarely if ever can they be kept down to their original purpose for any great length of time. The express design of the founder of the Barrows Lectureship, however, is of such a nature that we believe it will long stand as an exception to the above observation. It was Mrs. Haskell's object that the lecturers upon this foundation should "present to the scholarly and thoughtful people of India the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims and the best methods of setting them forth;" and that this should be done "in a friendly, temperate, conciliatory way, and in the fraternal spirit which pervaded the Parliament of Religions" (held in 1893 in Chicago).

In Dr. Hall's course of lectures Mrs. Haskell's wish is certainly carried out with a fidelity and strictness that can scarcely be surpassed. Dr. Hall takes Christianity to India as an enthusiastic believer in its superiority over all other religions, and with the sincere wish that his hearers may see their way clear to adopt it as their faith. He expounds to them in a clear and adequate manner its distinctive conceptions of God, of the Person of Jesus Christ as Incarnate Deity, of sin and atonement, and of the ideas of holiness and immortality, closing with reasons for regarding Christianity as the absolute religion. But he desires them to understand that he is not calling upon them to accept any of the forms in which Christianity is now held in the western world of Europe or America. These he considers to be varying and variable expressions of an underlying essence. They are made up largely by the growth about that essence of a shell or body which represents local and transient, racial and geographical, elements, not necessary to it, or deducible from it. It is true he must speak of the religion of Jesus Christ as developed in a definite experience under western